

RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth Seeks no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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"The Spirit View of Christianity."

A REPLY TO PROF. BUCHANAN BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religio-Philosophical Journal:

In your last issue I read an article from the pen of Dr. J. B. Buchanan, the purport of which I judge to be, that gentleman's attempt to show that my objections to labeling Spiritualism with the word "Christian" are founded on "misconceptions" which his (Dr. B's) response will explain away, and thereby cause my arguments to "silently vanish." Much as I dislike that species of argument which seldom or ever brings forth conviction to either party, still less would I willingly assume any position of denial or opposition to one whose character I honor and esteem so highly as I do that of Dr. Buchanan's. To this enlightened scholar I would gladly bow in all points of difference which do not trench on the very aim and purpose of my life, namely, the presentation of Spiritualism to mankind as the savior, whose ultimate unfoldment is calculated to rescue the race from the monstrous wrong which have been born as I believe, solely from false systems of theology.

It is under the stimulus then of a strong sense of duty only, that I prepare to show the fallacy of the positions assumed by my honored friend, in his late article. First, he heads his letter with a caption to which I seriously object.

Dr. Buchanan can no more claim his opinions to be the "spirit view of Christianity" than I can make such a claim for my arguments. The spirits are with me, and prompt me at every point where my imperfect judgment fails, hence I represent "the spirit view" of the subject no more and no less than my opponent does. As argument and rebuttal seldom appear side by side, thus depriving the impartial reader of the best means of arriving at conclusions, I ask leave to include such quotations from Dr. Buchanan's letter, as will form the substratum of my reply. Dr. B. says:

"Mrs. B. assumes a difference which is more fanciful than real between ancient and modern spiritual religion. It is essentially the same Divine and angelic influence, operating to-day (and in which she is a conspicuous actor), which operated with Buddha, Confucius, Pythagoras, the Brahmins, Jesus and the apostles, and their inspired successors. All is personal in both ancient and modern Spiritualism, since persons are the agents, and all is alike impersonal in the origination from Divine influx into humanity."

In these remarks the writer mistakes the position on which he comments. I assume no difference between the ancient and modern moles of spiritual influx, neither did I ever attempt to show that one method was personal and another impersonal. All spiritual manifestations originate from realms of spiritual existence, and all require for their presentation to humanity, the intervention of certain individualities such as were in ancient times called prophets—in our own age mediums.

The phenomena and phenomenal personages through whom the power of spirits becomes manifest, are, as I believe, the same in all ages and countries. The point to which I did, and do take exception is, that the special religion called "Christian" came through the teaching, doctrine and influence of one individual, whilst that of Spiritualism represents the ideas of manifestations that has never yet, in one single instance, been presented upon the authoritative teaching, doctrine or influence of any solitary individual, whether mortal or spir-

it. That which I still claim is, that the last position is safer and more in divine order than the former, as eighteen centuries of experience will prove; the teaching doctrine and influence of the individual Jesus Christ, having been so monstrously perverted by his followers, that I defy the most zealous Christian of the day to show me one single point of similarity between the life and teachings of Christ, and the accepted doctrines of Christianity. With Spiritualism on the contrary, its immense breadth and catholicity, and the total absence of authoritative leadership or personal idiosyncrasy, inevitably compels mankind to evolve doctrine from basic fundamental principles; nay more, it fences around every attempt of the individual to present doctrine from the plane of his own mentality, by demanding that doctrine shall be in harmony with phenomena, and theory shall strictly accord with observed facts. I dare not occupy the space necessary to comment on the inevitable security which these positions offer to the seeker after absolute truth; I can only add, in my own behalf, that I regard such a revelation as such an incalculable safeguard against the presumptuous assertions of human fanaticism and error, that I for one, shall be very slow to exchange them for the entanglements of a faith half built on compromise, and so shaped as to permit the re-iteration of the ancient abuses, from which humanity now suffers, in the name of Christianity. I am quite aware that Dr. Buchanan, with his own singleness of thought and purpose, will take the ground which thousands of Christians—without any such pure motives—assume, who—from the spirit of double dealing, foreign to his nature, when their doctrine is assailed, either for its monstrous practices, or impossible dogmas, insist upon drawing subtle lines of demarcation between the religion of the sects and that of their founder. Now, on this point, I believe and hope the day of these subtleties of verbiage is ended. If Christianity is not Christ, why does it bear his name? If, again, it has made such stupendous departures from Christ, that (as its history, creeds and dogmas will abundantly prove) there is not a shadow of the gospel Christ to be found in any sect of Christendom, save the name, who is to assure us that the same departures from the individual Christ will not occur again, even if we should this day return to the gospel Christ, as the founder of a new sect of Christians.

Does not the fact that Charles the IX. of France, instigator of, and participator in, the St. Bartholomew massacre—the Borgias; Pope Leo X., Calvin, Emmons, Edwards, Spurgeon, Moody, etc., all derive authority from Christ, and refer their deeds of blood and words of woe to him as their great example and authority, sufficiently prove that we can no longer trust to the leadership and influence of men, but should rigidly refuse to subscribe to any article of doctrine that is not to be found in the impersonal, but eternal and infinite principles of harmony, good and truth, the nature of which human life, with all its failures and successes, sufficiently demonstrates? I may be mistaken, but it seems to me that Dr. Buchanan's chief aim has been to show, that Christ is humanity's highest impersonation of good and truth, in fact that Christ is a word which represents good and truth wherever found. What else can we make of the following sentences?

"Christianity to me means the religion of inspiration (which Spiritualism vindicates)—the religion from God—the religion which comes to, and is introduced by, the Christ—the anointed teachers. Jesus was the Christ of his age, and he is in fact the Christ of all subsequent ages, for there has never been on earth a higher inspiration. He is our Christ, for he has uplifted our souls by the inspiration of his life and teachings, and is still uplifting them by his spiritual presence. I do not find in Buddha or Confucius or any other historical characters an equality in the religious sphere with Jesus. His superiority is shown in his own grand spiritual power, and in the inspiration, holiness and heroism imparted to his followers—a Divine impulse, passing on through the centuries and still sufficient to inspire men to lives of consecration and martyrdom."

Now to the first part of this sentence I would suggest, that whatever Christianity may mean to Dr. Buchanan, it is throughout all the lands of Christendom, and to the many millions who make up the members of Christian churches, the apostles, Nicene and Athanasian creeds; the immaculate conception, the birth and death of God, at the hands of his own creatures, and the vicarious atonement for sin. When Dr. Buchanan can show that Mahometanism is not Mahomet, Buddhism not Buddha, Judaism not Moses, Calvinism not Calvin, etc., he can persuade common sense people that Christianity is not Christ, and all he will then have to do is to answer the question why a name is still preserved, which serves to perpetuate an alliance, where none exists.

As to the assumption conveyed in the hint that those who introduce "the religion from God," are all Christ, and that Jesus was but "the Christ of his age," I would simply ask, was the Jesus Christ of the Gospels a personage or not? and if he was, has there been any other personage in any other age named Jesus Christ, with whom the Jewish Christ could possibly be mistaken, or whose personality might have been duplicated? As for Dr. Buchanan's opinion expressed in the remainder of the quotation, to the effect that no human being

has ever attained to the supreme excellence of Christ, I take wide exception to that proposition and deem that the historical accounts that have been transmitted to us of Buddha, Confucius, Plato, Pythagoras, Apollonius, Zoroaster, and later still of many a saintly character, both heathen and Christian, not forgetting Hypatia, Vivian Perpetua, Joan of Arc, and troops of saintly women as well, would show that goodness, truth, purity of life and unselfish devotion to principle, were not the sole attributes of one exalted character, but belong to every good man and good woman that have ever lived.

As to the "holiness and heroism" which Dr. Buchanan assumes Christ's inspiration imparted to his followers, we would ask, how it was, that the holiness and heroism which Christ imparted to—say for example—John Huss, he failed to impart to those other followers of his who murdered John Huss, all being "Christians." If again it was Christ's inspiration only, which made Luther so holy and heroic, why did it fail to impart the same sublime inspiration to Luther's Christian persecutors, Pope Leo, Friar Teitel, etc., all Christians? If it was through the influence of Christ only, that sweet Joan of Arc became so holy and heroic, that I fail to find any one in any history, more pure or perfect, why was that influence not extended to those other followers of Christ, who so ruthlessly persecuted, tortured and burned her? I fear I might make my list of similar queries swell to the size of Webster unabridged, should I pursue them any further through the centuries of Christian history, the sum of all being, that when Christians happen to be very good, their goodness is the result of their being Christians. Now, as I am very prone to think that notorious heretic Ingersoll would take the reverse of this position, or rather supplement it by saying, when Christians are very bad, it is the result of a very bad and inhuman religion; being rather disposed to take the affirmative of this position, I am again compelled to disagree with Dr. Buchanan, and complain that the influence of the gospel Christ has not done what Dr. B. claims for him, on the contrary, the history of Christendom proves, that his personal influence has failed, and so utterly departed from those who profess to be his followers, that we are compelled to believe, that those that have been especially good, would have been equally as good on heathen as on Christian ground, and those that have been bad, cruel and monstrously wicked—and their name is legion—have not been made one whit better, because they were "followers of Christ." Dr. Buchanan's definitions of—first, what Spiritualism is, and next, what he thinks it is—are equally at fault, and contradictory, at least to my apprehension. He says:

"The word Spiritualism has a vague meaning, which is chiefly intellectual. It does not signify any definite moral or religious status. Spiritualists may be of innumerable varieties in their positions and purposes. Their chief aims may be idle curiosity and sight-seeing, or rigid scientific investigation, or marvel hunting, or occultism and black magic, etc."

Does it not occur to the reader that in the above sentence, Dr. Buchanan has inadvertently made Spiritualists answerable for Spiritualism, and that this, in the present very early stage of the movement, is hardly justifiable? If Spiritualism were eighteen centuries, or even one century old, I should have no objection to try it by its fruits, but when we remember that nearly all the first investigators and promoters of the movement have left us for the farther shore, and that the great mass of our ranks now are but a few weeks, months, or at most, a very few years old in the knowledge of spiritual communion, and that multitudes of believers in the phenomena, have not had time or opportunity to grow one step beyond it, it scarcely think we are called upon to assume the same rigid metre of judging the cause by its fruits, which we are more than entitled to do, when analyzing the faiths of centuries. Dr. Buchanan in fact partly corrects himself in the following sentence, for he says:

"The true and proper purpose of Spiritualism is the elevation of man. That elevation requires Divine influx and spiritual instruction, in conjunction with education and co-operation. It needs continual aspiration in ourselves toward the Divine life of love and duty, and continual doing of duty. . . . They who take this view, and endeavor to act upon it, are Christian Spiritualists in fact, whether they know it or not, and when they commune with the Christian sphere in the higher heavens, they may realize their proper sphere and proper name."

Now the only difficulty which these definitions present is, that they are not sufficiently definite, and the writer, good, true and kind as he is in himself, transfers his own qualities to his faith, but fails to show wherein that faith out-reezes them. To do the fullest justice to our great revelation that its genius permits, we should question carefully in what directions we can derive doctrine from Spiritualism at all. Not from my opinions then, but from the facts of spirit communion as they stand revealed, we learn, first, the continuity of life beyond the grave; next, we learn from an immense mass of corroborative testimony, and that given under conditions which put the hypothesis of world-wide collusion or mere psychological transfer of mind upon mind wholly out of court, that spirits are in dif-

ferent conditions of happiness or misery in accordance with their good or evil deeds whilst on earth. Now the opinions of spirit communicants on the question of what good and evil deeds are, strange as it may appear, are not quite so strictly in harmony with Dr. Buchanan's views of good and truth as he may deem.

Whether these diversities on the standard of morals, may or may not be colored by the opinions of the media, through whom the communications come, it is out of place now to consider. Certain it is, that whilst all spiritual revelations occur in the grand fact that man is a responsible being, and that his condition hereafter is wholly determined by his moral status here, the question of morals is not so fully settled, and without going over the ground I have already taken, I deny that reference to the authority and example of Christ, is going to establish that standard any more fully in future centuries, than it has done, or rather, than it has failed to do, in the past. Is it not then self-evident, that the failure of any individual however good, to impress his own excellence upon all succeeding generations, and the diversity of opinions promulgated from the spirit-world, as well as amongst men, on an arbitrary standard of right, all point to the only true source of authority in all that belongs to man's path of human duty, namely, a profound and analytical research into the fundamental principles of right, and as the result of such researches, the creation of a new Bible, not of man's sayings and doings, but of God's laws, as manifest in the intrinsic nature of man, and the inevitable sequence of cause and effect.

That such a Bible can be formulated, Dr. Buchanan has himself proved, in his own admirable treatise on Anthropology.

When to these definitions of the absolute in man and human life, we add the results of obedience or disobedience to law, as manifested in the gradations of sphere life, communicated by the spirits, I perceive "a way and a life," which will never fail; a standard of right which may be forever expanding, but the corner stones of which will never decay, grow old, or pass out of fashion; a gospel of principles which will make the "spirits" of to-day, the *Spiritualists* of tomorrow, and a Bible written ages ere Jesus ever lived or taught, and one which will survive, when time itself shall be no more.

47 West 38th st., New York.

The Charges of Dr. Talmage Considered by Rev. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

I have been reading the Rev. Dr. Talmage's sermons as published by the secular press. He says many good things. In his sermon a week or two since on "Marriage," I think he said some very bad things, and I think, destitute of truth so far as my knowledge goes. I have reference to the following paragraph clipped from his sermon on "Marriage":

"Another mighty foe of the family relation is the prevalent doctrine of free love. Newspapers in advocacy of these doctrines fill the land. The greatest argument against it is that the advocates of it, without any exception, turn on their heels and go about broken up their own homes, they go about to destroy the homes of others. This obscene flock of carrion crows, caw, caw, caw, on their way to and from the moral carcasses. They are almost all Spiritualists, and they get the people of this world and the next so mixed up that they do not know who belongs to them and who belongs to the others. Free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per cent. of righteousness. I can tell the spirits of the next world that if they cannot find any better company than they are said to pick out on earth, they had better stay where they are if they have any regard for their reputation. When those who are united in holy marriage have a special affinity for some one outside that bond, they had better go to studying the ten commandments. Such persons are on the edge of a fall about ten thousand feet down. But at that distance they only strike once on the rocks and then bound off into the unathomable."

I have been an avowed Spiritualist over a quarter of a century, during which time I have edited several papers, yet I have never seen or heard of but two papers advocating "free love." They were published near where Dr. Talmage delivered his sermon, but both of these have long since died for want of support. If there is now published any paper advocating free love, I have never heard of it. I think the Doctor has drawn on his imagination for his facts in this as well as in some other matters. He says "They are almost all Spiritualists;" I have never seen but two that were Spiritualists; one of them has joined the Roman Catholic Church. We are not cursed with such "down South" nor have I ever seen them North or East. I take all the spiritual papers, I believe, that are published in the English language, and I know they condemn free love and its advocates as strongly as the Reverend Gentlemen who slander them by the baseless assertion that "free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per cent. of righteousness." Those who live in glass houses should not throw stones at their neighbors." Suppose that we hold

up the worthies of the church, and see if there is perfect chastity among them. First, take Abraham, the "Father of the faithful," whose faith was "imputed unto him for righteousness"—see how he treated Hagar and his own illegitimate son—sent her away to "wander in the wilderness," "placing the child on her shoulder," with only bread and water, to starve in the wilderness. An angel's sympathy is aroused for the homeless wanderer, who advises her to go back and submit to her mistress.

Righteous Lot, so-called, was guilty of a crime in that line that the laws of Arkansas send people to the penitentiary for committing.

Good old Jacob's children were not all by the same mother.

David, the man said to be after God's own heart, was guilty of two of the worst crimes known to civilized nations.

Solomon was the fruit of that adulterous marriage with the murdered man's wife. What can be said of the wise man who wrote so much of that which is called the "infallible word of God."

Mormonism, which Dr. Talmage condemns so justly, cannot furnish any such free love as Solomon with his three hundred wives and 700 concubines. Look at the history of the Church in every age since the day of Constantine, and you will find free love cropping out, not only among the members, but to a great extent in the ministry. I have been where I could learn much of the corruption of the clergy, not only from ecclesiastical history, but from the more than two score years of association with them, down to the present time.

I know that I have no prejudices against preachers, for I respect and honor them as a class, but facts are stubborn things, and like figures, they have never learned to lie. You can scarcely take up a newspaper that does not give an account of some free love among the ministry. For their number, I am of the opinion that there are among them more departures from moral purity than among any other class of men. I am aware that this charge of free love has been often made by the clergy against Spiritualists, and so far as I have ever learned, without any foundation more than attached to themselves.

I am also aware that there are Spiritualists of loose morals, but were they not such, before they became Spiritualists? One thing is certain, that I know of no system of ethics that teaches a purer morality or offers stronger incentives or more powerful motives to lead lives of the strictest chastity, than Spiritualism. It does not teach that one may live on an animal plane and at the close of a life of a debauchee, by the exercise of an intellectual faculty, be changed in a moment from a devil to a saint, have all his pollutions washed away by the atoning blood of Jesus, as the Rev. Doctor teaches. Nay, verily, the Spiritualists know that each one is making his life record that he must meet on the other side, by reaping what he has sowed during his earth-life, and the declaration of Jesus, that there is nothing hid that shall not be revealed, or concealed that shall not be made manifest, are the teachings of good spirits. He cannot afford to do wrong, for he knows he will have to suffer in this world or the other for the wrong he has committed. A way, then, with the charge of licentiousness against Spiritualists, and cast the beam out of your own eyes, that you may see how to cast the mote out of others.

The State Missionary of Minnesota calls Upon his People to Help Forward the Good Work.

TO THE SPIRITUALISTS AND FRIENDS OF PROGRESS IN MINNESOTA.

I have been engaged as missionary for the Minnesota State Spiritualists' Association, but I can accomplish but little in its interest without the co-operation of its friends and members, hence your hearty support is solicited. By our combined efforts success is inevitable. The harvest time is at hand, and let us work with a zeal worthy of the cause we represent. Truly, a more worthy cause never called upon noble men and women for their support, than Spiritualism. Not that it is, as a fact in nature, which it is, can gain or lose by our efforts or neglect, but that we may be benefited thereby.

Now let us rally all our forces and complete the victory so nearly won, and not only will we be blessed, but posterity will receive a legacy for which they will gratefully remember us when we are numbered among the immortal hosts. The length of time I remain in the State depends upon the co-operation of the friends of our cause. I shall spend a few weeks along the H. & D. Railroad west of this place; then I shall go up the Mississippi River and Sank Valley.

I wish the friends where my services are desired, would write me as soon as convenient, whether in the localities mentioned, or elsewhere. We want to work up an interest so as to hold a grand convention in the spring and a glorious camp meeting next summer. My permanent address is Farmington, Minn. I am agent for RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light* and will be glad to take subscriptions for the same. Yours in the interest of human progress.

G. H. Gann.

Religio-Philosophical Journal

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The Promotion of Dr. Thomas.

The exact forms by which Dr. Thomas's retirement or expulsion from the Methodist church shall be effected, have not yet been arranged, but the fact itself may be considered settled. Two years ago the conference complained that his theological utterances were liable to a construction inconsistent with sound Methodism.

The distinctive tenets of the Methodist church, in fact, though unexpressed, are a belief that character moulded by impulse and sentiment, is better than character moulded by interest and calculation; hence the Methodist body is less reflective and more passionate than any other religious conclave.

Dr. Thomas may go through the forms of a trial, if he chooses, but he has far too much intelligence not to know that its only effect will be to define so clearly the faith of the Methodist church, as to prevent the large body of young men who are now coming forward, especially from the colleges, from taking any places in either the Methodist church or its ministry.

sponding, "If this is your creed, then none but the fools can be Methodists."

A comfortable place has been made for Dr. Thomas, and it is believed he will accept it. He will preach an evening sermon at some central place, and thus will go to strengthen the philosophic and cosmopolitan movement now led by David Swing.

Tests of Spirit Presence.

Mrs. Simpson continues to be so urgently pressed by her engagements that it is difficult to see her between 9 A. M. and 4 P. M., without appointing an interview some time in advance. Her tests of spirit presence are as satisfactory as the most skeptical could wish, and yet extremely simple, as pure truth always is.

Mrs. Simpson, in answering the question, said that her control could not read the surname, but that it contained two double letters, and it was an inquiry how he liked his new home in the Spirit-world.

From the conversation digressed into an inquiry whether "Nathan" had ever interfered with "Ski's" operations with Mrs. Simpson or with any other medium, and the answer came that he had interfered with him at one of Mrs. Hollis-Billings' sances.

Of the truth of this statement the inquirer knew nothing, and did not know at the time that Dr. N. W. Abbott, concerning whom the inquiry was made, was named "Nathan," though he has since learned that this was correct.

The second inquiry was, "What are the views of (a very distinguished living person) concerning Spiritualism?" Mrs. Simpson taking the question from the hat without reading it, answered "more for than against." The person concerning whom the inquiry was made on the same afternoon, negatived the controlling spirit's opinion by answering the same question, "No, my views are more against than for."

The Mock-Doctor at Large.

He is still tramping. Like all other vagrants he is often obliged to move on. Just now he is doing Buffalo under the name of "Dr. Taylor, late Professor of Biology and Anthropology in the Universitas Americana (of Medicine and Surgery)." Impudence can reach a height where it becomes an object of wonder if not of admiration, and the above announcement by the Ex-Rev. T. B. Taylor, "A. M.," "M. D.," reaches the wonder altitude.

Illustrious Spiritualists.

The British National Association of Spiritualists has prepared, and is circulating a memorial to the Home Secretary of the British government, asking that the construction heretofore put upon an Act for the Suppression of Vagrancy, whereby it is made a means of maintaining criminal prosecution against mediums, may be corrected.

As an instance in point your memorialists would refer to the case of Henry Slade, an American medium, charged in Bow Street Police Court in the year 1878, under the 4th section of the said Act. For the defence the Magistrate allowed to be called as witnesses four gentlemen, one of them of great scientific eminence, who were experts in the investigation of Spiritualism, and who had especially tested the mediumship of the defendant on many occasions.

This memorial presents a formidable but far from complete list of the distinguished or scientific endorsers of Spiritualism; among the names conspicuous by their absence we note those of Rev. John Pierpont and Hon. Edwards Pierrepont, the late Captain E. B. Ward, of Detroit, Prof. Corson of Cornell University, Cornelius Vanderbilt, Horace White, Gerald Massey, Judge McAllister and Barnum, of this city and others.

Without pretending to mention more than a few typical names, your memorialists would draw your attention to the fact that among those who have investigated and satisfied themselves of the reality of some of the phenomena of modern Spiritualism are ranked the names of Archbishop Whately; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Robert Chambers, F. R. S. E.; the late Dr. William Gregory, F. R. S. E.; Professor of Chemistry in University of Edinburgh; the late Lord Brougham; Dr. Lockhart Robertson, F. R. S., long one of the editors of the Journal of Mental Science; the late Dr. J. Elliotson, F. R. S., sometime President of the Royal Medical and Chirurgical Society of London; the late W. Howitt; the late Dr. Ashburner; the late George Thompson; Mr. T. Adolphus Trollope; Mr. Epea Sargent, of Boston, U. S. A.; Governor Tallmadge; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Hon. R. Dale Owen, sometime Minister of U. S. A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of Confederate S. A. at the Court of Portugal; the late Professor Mages, the eminent chemist, U. S. A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U. S. A.; the late Lord Lytton; the Earl of Dunraven; Mr. S. C. Hall, F. R. S.; Captain B. F. Barron, H. B. M. Consul at Trieste; Miss Martineau; Mr. H. G. Atkinson, F. G. S.; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the Baron and Baroness von Vay; the Baron von Dirckink-Holmfeld; Dr. Robert Fries, of Breslau; the Baron du Potet; Mons. Camille Flammarion, the well-known astronomer; the Comte de Bulet; Count A. de Gasparin; M. Leon Favre, Com-ut General of France; the late Baron L. de Goldenstube; Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Abraham Lincoln, President U. S. A.; Mr. W. Lloyd Garrison; William Crookes, editor of the Quarterly Journal of Science, Fellow, Gold Medalist, and Member of the Council of the Royal Society; Cromwell Varley, F. R. S. E.; Lord Rayleigh, F. R. S.; Professor of Experimental Physics in the University of Cambridge; Lord Lindsay, M. P. F. R. S., President of the Royal Astronomical Society; A. B. Wallace, F. R. S. E., the eminent naturalist, sometime President of the Biological Section of the British Association for the advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Professor Ch. Cassal, LL. D.; Professors Wagner and Butlerof, of the University of St. Petersburg; Dr. Maximilian Perly, Professor of Natural Science in the University of Bern; Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg; Professor Friedrich Zolner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," etc., whose recent re-

searches in this subject have attained a Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Schaefer, the renowned world-wide fame; Gustave T. Fechner, teacher of mathematics in the same University; W. E. Weber, also Professor of Physics in the University of Gottingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; J. H. von Fichte, Professor of Philosophy at Leipzig; not to mention many eminent members of learned societies in our own country, and a vast number of names eminent in literature, science, art and in the ranks of social life, which we have no authority to mention.

Mediumship in Different Countries.

Dr. Fraize, of Breslau, Germany, writing to the Medium and Daybreak, says: We in Germany are a very long way behind you as far as experience in spiritual manifestations goes for we have hardly any mediums at all, and not one professional medium, and thus, with rare exceptions, all we know of 'materialization phenomena' is gathered from foreign reports which of course are mostly looked upon with one smiling and one suspicious eye.

The fact that England, the United States and Australia, but chiefly the United States, are so far in advance of all other countries in the development of mediums, deserves consideration. We are not sure it can fairly be attributed to the greater freedom of opinion in these three countries, since the despotism of popular over unpopular opinions, and the censorship of the aggregated opinions of society over the eccentric opinions of individuals, is nowhere else so strong as in these.

The medical profession, however, have been struck by the fact that the intense activities and extreme tension of the nervous system, produced by the great strain and struggle of American life, have had their effect in giving a more rapid and sensitive development to the American nerve system, and especially to the brain. In despot countries where every person's position in life, is very nearly fixed from birth, there is more rest, more repose, more lethargy, and in a certain sense more of that kind of health, which inaction favors. Hence it is noticeable that nervous diseases have hardly begun to occupy the attention of European physicians, while in America they are fast taking precedence of the organic and vital diseases. Simultaneously with this increasing development of sensitiveness and acute energy of the nerve structure which produces the various forms of nervous disease, there is a corresponding evolution and manifestation of nervous power.

However this may be in fact, the assumption of its truth forms part of the current creed of Spiritualism. In some not yet fully explained manner the phenomena of Spiritualism depend upon the facility with which the medium can part with his nerve force or electric power. The degree in which this can be done is greater in some organizations than in others, greater apparently in the temperaments usually styled nervous than in others, and greater apparently in the nervous and active nations than in the phlegmatic.

A Curious Case of Imposition.

It appears from an exchange that an Arkansas lad, aged sixteen, recently committed to memory half a dozen of Lorenzo Dow's sermons, donned a minstrel wig, blackened his face, and preached to a large company of colored people. Fifteen minutes after he began all the sinners present were on their knees. The young preacher, before closing, announced that he would preach in the same house the following Sunday night. He refused to go home with any of the colored brethren, stating that mysterious provision would be made for him. "If, however," he said, "any of you feel like giving a few nickels to aid the support of an aged mother and a crippled sister, the donation will be most thankfully received." As if by one impulse every right hand of every man went down into a pocket and came out with money. The hat was passed around, and when the contents were handed to the young preacher he thanked the congregation for such noble generosity. On the following Sunday night there was no standing room in the church. The preacher was there before any of the congregation arrived, and the question of how he came there or where he had lived during the past week was a mysterious one. He was asked, but replied that the provisions of Providence were equal to any occasion. The same wild excitement was created. The preacher's words burned their way into the emotional cloisters of the sinners, and lighted a lamp there which, by its glare, showed the moral corruption of the past. Another collection was taken up for the aged mother and crippled sister, and after the preacher had announced that services would be held on the next Sunday night, the congregation silently parted in the shadow of the great cottonwood trees. The next time he was found out.

Tricksters and frauds are not confined altogether to Spiritualism; they can be found equally as numerous, if not more so, among the various orthodox churches.

A Strange Precedent.

It appears from the Gold Hill News that about midnight, and just after the accident that occurred in the Consolidated Imperial

the wife of Mat Wisse was found by Officer Sheehan on her way to the Imperial works. She said that she had been awakened just before by her husband, who came all mangled to her bedside, and told her he had been killed in the mine. She had got up, dressed herself, and started to ascertain the truth of what she was indeed only too well convinced was true. Mr. Sheehan went with her to the works, ascertained that there had in reality been a fearful accident; that Mr. Winnie was indeed killed, and then took the trembling little woman to her children and her desolate home. Mrs. Winnie had not been told of the accident, except as above mentioned, until after she met Officer Sheehan.

The constant pressure upon us by persons desiring to use our columns for the purpose of advertising either certain medical nostrums and compounds having remarkable pretensions or certain magnetic healers having equally mysterious claims, makes it proper that we should restate, as we have repeatedly heretofore done, our position concerning such nostrums and healers. This is,

1. That in all cases where the manifestations of real power are so decided and remarkable that we feel that our readers have an interest in knowing the facts, we publish them as simple news from our own proper motive as a journalist.

2. In all cases where we believe or suspect the claim to be fraudulent we either denounce it, or say nothing about it, according to the extent of the evil and of the certainty of our information concerning it. In such cases we decline to advertise it for pay. Only last week we refused an annual advertisement worth \$100 and another worth \$70, of this kind.

3. In intermediate cases where the claim is honestly made and may in some cases prove serviceable, but where its merits are neither so evident, so universal nor so striking as to make them matter of public interest, the whole affair is relegated to the domain of private business. If the persons interested peculiarly in pushing it desire to do so through our columns, they must put it in the form of an advertisement and pay for it as such.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. D. P. Kayner has returned from Colorado.

Lydia Maria Child has passed to spirit-life at the mature age of eighty-eight years.

Bro. Christlieb, of Long Lake, Minnesota, gave us a fraternal call last week. He reports that out of a population of some 1,800 there are nearly 600 Spiritualists and free thinkers in his vicinity.

B. F. Underwood, Liberalist, will come west to fill lecture engagements immediately after the November election. He will attend the meeting at the Grand Pacific Hotel, in this city, on Nov. 15th.

Mr. Walker, of Searcy, Ark., thinks that a good reliable test medium or trance lecturer would do well in his section of the country. Searcy is situated on the Iron Mountain Railroad, 300 miles from St. Louis, and has a population of about 1,200.

Sunday school children are no longer taught to believe that Lot's wife was turned into a pillar of salt; but in the "International Bible Studies" for Sunday schools, it is said that she was caught in a storm, which suffocated her, encrusted her, and possibly burned her to a cinder.

Mrs. Crindle, or rather Crandall, of San Francisco, who has been the subject of much newspaper comment in connection with her sances for materialization, called at our office last week and stated that she contemplated remaining in the city for a time.

Col. Olcott and Mme. Blavatsky, of New York, have opened a missionary enterprise in India for the purpose of inducing the the Hindoos into the mysteries of Theosophic philosophy. The orthodox missionaries are much grieved over the situation.

Lyman C. Howe speaks at Little Valley, Sunday, Oct. 31st. He will attend the Quarterly Meeting at Yorkshire, N. Y., Nov. 13th and 14th. He thinks some of visiting the West. Mr. Howe is one of our ablest speakers, and should be kept constantly employed. His permanent address is Fredonia, N. Y.

Among our Chicago mediums, Mrs. Dole of 461 West Madison street, enjoys peculiar gifts which fit her for giving suggestive and useful advice upon business matters. It is impossible to describe the method of this kind of mediumship, better than to say that her visitor can seldom listen to the first ten minutes of her revelation without feeling that she must have had deceives upon his track or been in some way "coached" concerning his case, or that the spiritual hypothesis offers the only true explanation. Her manner is not so positive and striking as that of Charles H. Foster or E. V. Wilson. At first it inspires less stunning confidence than they have usually done. In fact she talks like one groping her way sensitively, by the touch through a mass of mysterious symbols and evidences; but out of this hesitancy of manner she none the less surely and correctly evolves your business circumstances, past experiences, present assets and probable policy, in a way that causes you to feel that she has sources of information of the most remarkable character. She gives no physical manifestations and every visitor is at liberty to form his own conclusion as to where she gets her facts.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Angel Escort.

BY EMMA TUTTLE.

One hushed night I saw an angel, With a lily in her hand, Coming through a dowerly gateway In the still immortal land. And she swung its bell, as spotless As the pages of her soul, Till I caught the sound of music Breathing in a wooing toll. Every pearly stamen quivered, Every golden anther swung, And the flower-bell seemed to echo Sadness from each open tongue. Then four beautiful child-angels Flashed down on airy steep, And before the guiding spirit Crossed their hands in reverence deep. "What wilt thou?" each sweet mouth queried, And they raised their trusting eyes To the guiding soul above them, As if they had been waiting there. "I commission you, my darlings, For a mission down the skies, Where the earth is rolling onward In her cloudy draperies. "Where a little child is lying Worn with fever, pale with pain, While its pleadings, loud and plaintive, Part the thin lips all in vain. Weaving are the fluttering pulses, Still and clouded grow the eyes, And I see the young soul wrestle With death's solemn mysteries. "Not alone and unattended Must the souls awakening be; Let him learn death is not cruel, But a calm, dear familiar music, Sing some dear familiar music, He has heard his mother sing, Let the pangs of separation Be too deeply sorrowing. Over the death couch, bright and wooing, Hang the children from on high, Tenderness beyond all telling, Melting in each lucid eye. "Come, dear brother, come and rest you Where there is no pang of pain, Come, and should your soul be homeless, We will all come back again! Then I saw five angels floating Up where only four came down. All the space above was rung, All below was dark and dim, But they did not look beneath them At the shadows dark and deep, Nearing where the morning-glories Never fold their bells to sleep. Waiting by the dowerly gateway For the coming of the hand I could see the spotless angel With the lily in her hand, And the faintest strains of music, Strange and tender, sweet and new, Sounded, while the gate swung open, And the shining band passed through.

Note from Nebraska.

Directed by the silent voice, I am now in this far away Nebraska. I doubt not there is a purpose in it which my dullness cannot perceive. I only know this: Where'er my lot be cast, Where'er I go, what'er I do, The love of Wisdom I'll pursue, And trust her to the last. Angelic voices cheer me on, Through the twilight of this day, For man, to labor all I can— My worship thus to God, I pay. So, though from home I have an joy, From her, of life the chiefest part, This consolation still is left, God's currency hath no alloy. And in the twinkling of an eye, With honest, genuine hands, He counts the coin; I have no fear! 'Twill pass in earth or spirit-land. So, on my way I joyous go, My little toil to others' aid, To lift the weight of human woe, And in the twinkling of an eye, May angels guide my ways aright, Impress me how and what to do, That e'er some gleam of truth's sweet light Shall come to earth my labor through. C. W. Cook. Salem, Nebraska, Oct. 9th, 1880.

Why Michael Angelo put Horns on his Moses.

[From the Sunday Afternoon.] Why did Michael Angelo put the horns on the head of Moses? The horns are found in a wrong position, by Jerome, from the Hebrew into the Latin Vulgate, which is the accepted Bible of the Roman Church. In our English version of the Bible, three times in the Book of Exodus (chapter xxvii., 29, 30, 31), it is said that when Moses came down from the mount, "his face shone," and the common translation is "his face was as if it were covered with phosphorus on a dark night." The Hebrew language, however, like almost all of very early date, is in many respects which may be called an object language; that is, its terms are not so abstract, as taken from an expressive of visible forms. And the Hebrew word used in the Bible for "face" is a word expressive of light; for, as the horns of the Oriental buffalo and a pencil of light were both conical in shape, the same word was used for each. It is the same word that is used in Habakkuk (chapter iii., 3 and 4) where it is said: "God came from Teman, and the Holy One from Mount Paran; and His glory covered the heavens, and the earth was full of His praise; and His brightness was as the light; and He had horns coming out of His hand;" where the version should have been, "His very hands radiated light, or had rays—pencils of light streaming forth from them." Now, Jerome, in translating the passage from the Hebrew of Exodus, made the Latin Vulgate say of Moses, as he came down from the mount, that his face, or head, was horned, or had horns on it, when he should have translated it, "His very face, or head, radiated light," etc.

Letter from New York City.

To the Editor of the Religio-Philosophical Journal: Many, many thanks for publishing Capt. H. H. Brown's lectures. They are excellent! I hope you may feel inclined to continue to favor us with an occasional lecture from him, as I feel they are just what the people need. We are having quite a "revival" of Spiritualism here in New York. The gifted Mrs. Britten at the Harvard Rooms, the gentle, sweet-tongued Mrs. Brigham at the First Spiritualism, our self-centred, harmonious Davis at Steck's Hall, and the last two Sundays, the eloquent, volcanic, sledge-hammer reasoner, Lynn, at the Second Society. All are of the "chosen," and are doing a grand and noble work as the hearts who sit under their ministrations can testify in gratitude and love. God bless them, every one! Spiritualism, whether under the banner Harmonical, Rational, Progressive, Liberal or Christian, is the same beautiful, angel-crowned soul-teacher, and we who are of the fraternal mind, should send out our blessings upon the hearts of those who so earnestly strive in their way, to bring us all into one sweet, fraternal bond of brotherhood. MILTON R.

The Jesuits expelled from France are intrinching themselves in English and Spanish soil.

More Information Wanted.

BY D. HOWLAND HAMILTON.

Have we, dear JOURNAL, in our philosophy any room for special providence? In this world, physical or mental, governed or aided by any divine power outside of abiding law? Does God the Father, God the Christ, God the Holy Spirit, or God the Devil (I speak reverently), ever hear and answer prayer directly, i. e., by an effort of their own will? In other words has the divine power any other mode of government than by immutable, unchangeable, impartial law? Is there any call in the affairs of men, however favorable or unfavorable be called specially providential? I know very well what the Christian church says about the matter, but I want to know, and would like to have it understood by the world at large, what we, as a body of modern Spiritualists, believe about it. An answer to this question, it seems to me, at once and forever answers the query as to whether we ought to be, or ought not to be, termed "Christian Spiritualists." This is the question of Christianly hangs on this one idea of God's special care and love for his saints, and special neglect of, and dislike for, his sinners.

Now, let each one measure himself by this rule, and he will at once find just where he stands, and just which company he should train in. This is the dividing line between "the sheep and the goats." It seems to me, so far as doctrines are concerned, no man has any title to the name of a Harmonical Philosopher, who does not believe in the government of God by and through immutable, unchangeable and impartial law, and that, too, without the special aid of any second or third person in our behalf, or any other device to compete with or overcome.

When Spiritualists are all embodied with this idea, there can be no schism in our ranks; none will be termed infidel or christian, but all called men and women, brothers and sisters, rational progressors in natural immortality and eternal perfection in the hereafter, the angels and departed spirits, sometimes called angels, do return under favorable circumstances and communicate with mortals in the body. I appeal to all thoughtful persons to know if this is not a platform broad enough for all the world to stand upon and grow, as the boys would say, "blissfully," and all in harmony with the laws of the universe, and the universe of God, without calling themselves anything but men and women.

When people come to believe that it is impossible for God to be partial; that he is no respecter of persons, and that he can never be teased to do anything, even for the most saintly outside of immutable law, at that he never yields a single chance to help on the weakest and most erring of all his creatures, when circumstances permit, and the good of his universe does not forbid, then we shall have a religious philosophy that will carry us above the use of all such terms as "God forsaken," "totally depraved," "lost sinners," "godless souls," and all an unwholesome epithet, and the fallacy of the special grace theory. Let a man fully believe this truth that:

The vilest man is but one's self, If born and bred as he, And if his vices don't enslave, Why naught but fate makes free, And condemnation is all killed out of him, and he has nothing left in the way of universal love and kindness. Reader, my intuition, judgment, conscience and experience thus far through life, all say that special providence is an unreal dogma which continually works mischief to the human race. I for one have long since ceased to pray for or to desire anything which may not come to me through the action of natural, universal law, the legitimate use of those powers which nature has so liberally bestowed upon me as one of her human individualities. My mind has long since entered into rest on that score, but:

When I believed in special grace My prayers were then so many, That I would be an Astor now, Had each one brought a guinea. But still I hardly gained a sou Until I ceased to pray. Let reason, not blind faith take helm— Then life began to pay. But windfall blessings those obtain Who only pray to get them. While those who wish for worthless fruits, Have got to climb and pick them. Vocal prayers always imply a God absent, which is really the falsest of all false ideas. God is present even in the heart of man, or he is nowhere; so, The greatest prayer that e'er was made By any mortal one, Is that which cries from inmost soul That will, great God, be done. When this prayer is sincerely dictated by the soul, what need of any other? And when we come to realize it, what need of any other? To say impudence, is involved in the common average of priestly prayers. How resolutely some of them set to work by arguments, flatteries, childish entreaties, and often by downright commands, to alter his decisions, and to induce him to do for them what he otherwise, in his own counsel or in his indifference to the welfare of the world, would not do, but for their interference, and when they are done, how terribly surprised they would be, if they found God doing just what they had urged him to do. Still, how foolish it is in us to doubt God's willingness to respond to the efforts of our faith-improvement. When will the religious praying world come to believe that wisdom is the principal thing, and that wisdom alone is what saves? The prayers of most men, as I hear them, are but barbers for indulgence. They realize within themselves that they are not quite ready to stop sinning, so they pray to God to stop sinning, and their doings averted; but God never hears them, and they are never really justified in their own estimation. Conscience never justifies till honesty prevails in the heart, and if conscience does not, what God can?

Again, those who pray long and loud, seek to make victory of it, and get at it as though they had God at their special command, and that he could not well get along without them. What a stretch of modesty! All this praying is founded on special providence and human egotism, and hence real charity is found nowhere in the church, except in name, unless it be here and there an individual member, who so superiorly organized that his natural heart rises entirely above the tendencies of his creed. Except what is inborn, all true charity has its foundation in this one idea. Every man is what he is by virtue of law and circumstance, and no man can be said to have attained the state of a Harmonical Philosopher till he believes in, and shapes his speech and his actions toward his fellow-men by it. When this belief reigns supreme in the heart, we can have charity for every man we meet, even the man of ostentations and vehement prayer—the egotist and the hypocrite—that class whom Jesus found it so hard to forgive, as he had to be nailed to the cross before he could say, "Father, forgive them." We see no chance for the millennium till this doctrine is promulgated and believed. What say you and the readers of the JOURNAL?

An unprogressed spirit cannot tell men of that which his eye has not seen, and which it has not entered into his heart to conceive. Many of the follies that cast shame on Spiritualism and lead Spiritualists to be regarded by clear-headed men as a race of credulous fanatics, are caused by simple means that a little reflection should teach us to avoid. A spirit who has communicated by physical methods, and who is employed for that purpose by higher intelligences, is asked all sorts of questions dealing with the abstract mysteries. The replies are naturally vague and vague, and become vaguer and more foolish frequently in process of transmission. Yet these inaptitudes are greedily swallowed, and in time are retailed with enlargements and additions as the latter-day revelation of Spirit. No wonder contradictory and foolish imaginings gain currency. Spirits are of all grades, and before we question them we should satisfy ourselves that they are sufficiently progressed to give us the information we seek; otherwise we may turn an opportunity for instruction into an occasion for conveying what is mere misleading folly. Some of the messages printed in this volume are not wholly free from this reproach.—Spiritual Notes.

Christian Spiritualism.

BY H. S. KEALIE.

The question going on in the RELIGIO-PHILOSOPHICAL JOURNAL as to whether Spiritualism is a Christian Spiritualism, or not, is of the most interesting nature. I have read the articles on the subject, pro and con, and think that those that stand for Spiritualism pure and simple, have much the best of the argument, and that they advise the wiser course; that is, that Spiritualism ought not to entangle itself with any religion whatsoever that is not a man's or woman's religion, but the religion of the Son of God. All religions that have come in that way are local, and in that respect differ entirely from Spiritualism.

The Christian religion has now such an immense money and property interest, such an amount of respectability and self-righteousness, that the care of that the real religion of Christ, the Apostle, and the day of Pentecost are seldom available. As for the Christ principle, it may mean half a dozen different things. If it mean virtue, goodness, love, justice, charity and the like, why, they were known and practiced before Christ was born. If it mean the doctrine of Christ, such as the resurrection of the body, eternal misery, the anthropomorphism of God, and the physical punishment of men for purely moral or immoral acts, (Luke 13, to 34th verse), all we can say is that Spiritualism has no affinity with such ideas, and still less can Spiritualism be connected with the following doctrine of the church: That in the covenant between God and man, a belief in the divinity of Christ necessary to salvation, eternal misery the lot of those who do not believe, vicarious atonement by the blood of Christ, the coming of Christ at the last day (and that day the apostles personally expected to see before a few months to take care of that the real religion of Christ, the Apostle, and the day of Pentecost are seldom available. As for the Christ principle, it may mean half a dozen different things. If it mean virtue, goodness, love, justice, charity and the like, why, they were known and practiced before Christ was born. 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